

Job's House:

A SERMON PREA-
ched at the Funerall of Mistresse
ELIZABETH TRUMBULL in
St. Maries in Douer. Mar. 10. 1623.

By John Reading.

DEUTER. 32. VER. 29.

*O that they were wise, that they vnderstood
this, that they would consider their latter end.*



LONDON,
Printed by Nicholas Okes, for John Hodgets.
1634.

Job's Houles

A SERMON
Preached at the Funerall of
ELIZABETH TROVAIL
2. March in Dorset, Anno 1634.

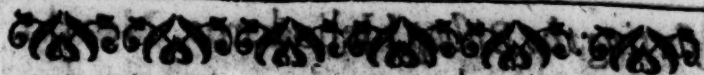
By John Keating.

DEUTER. 32. VER. 30.

O that they were wise, that they understood
this, that they would consider their latter end.



LONDON,
Printed by Nicholas Okes, for Iohn Hodgkin.
1634.



TO THE RIGHT

Worshipfull Mr. William Trumbull Esquire, one of the Clarke of the most Honorable Privy Councell of England, and Agent for his Majesty at Bruxelles. And to the Right Vertuous Gentlewoman, Mistrisse Trumbull his Wife.

I Could not have perswaded my selfe, to haue made so late a tender of these meditations vnto you, (considering how vnseasonable those things are that reuiue griefe which time had almost buried) but that I was confident, your religious wisdom haib taught you a meane in mourning. The Heathen Telamon was commended for his good resolution; when hauing heard of the death of his sonne, he sayd, I knew I had begotten a mortall childe: how much more excellent had his comfort beene, if he had knowne him an immortall Heire of the Kingdome of God? Such was your deceased child: therefore I may vs the words of Ierom in like case, comforting

Anaxagora &
Telamonis sem
per laudata
sententia scie-
bam me genuisse
mortalem Hyero-
nim. l. 2. ep. 24.

The Epistle Dedicatory.

forting the Bishop Heliodorus, Nec do-
leas, quod talem amiseris, sed gaudeas
quod talem habueris: There is but this
one sure ground of comfort to allay our
sorrow for the dead, if wee beleue they
liue with Christ, and therefore shall rise
again with vs to Eternall Blessednesse:
But for as much as it is true, which Plato
sayd, The whole life of Wisemen, is
a continuall meditation on death, and
thereto Funerall Sermons are usefull, I
suppose it can never bee vnseasonable,
which bringeth to our memories that
which we alwayes ought to doe: In which
confidence I haue presumed to present you
with this Funerall Sermon, make it of
better worth then it bringeth with it, by
your good acceptance of it, and you shall
adde to those bonds which make me euer

Yours, to loue

and serue you

John Reading.



A SERMON PREA-
chcd at the Funerall of M^{rs}.

ELIZABETH TRUM-

BALL.

Job 17. 13.

*If I waite, the graue is mine house: I
haue made my bed in the darknesse.*



As the lights of heauen were
made for all ages, and sea-
sons, some for the day, and
some for the night: so are
those more excellent lights
(which haue shined to Gods
honour) the Saints of God, for all posterities,
for all occasions; and these as they differ in
glory. One shineth by faith, as Abraham; ana-
ther by chastitie, as Ioseph: another with meek-

*Alius fide sus-
get vt Abraham:
alias castitate
luet, vt Ioseph:
alius mansuetu-
dine, vt homo
dei Moses.
Orig. in Iob.*

*Qui per omni-
um certaminum
genera transiit
Chrysost. 10. 5. de
auaritia.*

nesse, as Moles that man of God; another with constancy, and toleration of vehement sorrowes, as admirable Iob. What euer condition wee suffer or enioy, the word of God affoordeth some paterne for our information, reformation, or consolation. This blessed man *Iob* (who passed through all kinds of triall) hath instruction of both estates, prosperous, and aduerse: dead examples, are living teachers: his instance and precept deliver this lesson. There is no trust in these worldly hopes; nor hope of long life.

If I waite the graue is mine house.

*Si sustinero, Gregory, Beda and Lyra read it, Si expectem Iunius, si expectauero Montanus, hath it, if I expect in vaine that restitution which yee promise, yet, The graue is my house, I shall make my bed. Calvin giueth it, I doe make it or I haue made it: Montanus hath it: The English Colledge in Doway translate it. Hell is my house: and theyr glosse sayth (this text sheweth evidently that there was a place of rest called hell) which they make of foure stories: the lowest hell for the damned onely: the next purgatory for them, who dye with veniall finnes, &c. the next to that *limbus infantium*, for Infants onely: the vppermost *limbus patrum*, which now standeth emptie: which is also a common consent of the Schoole-men. I say not of this house as David to *Achishbosheth* and Ziba concerning the lands, thou and bee*

Printed 1609.

*Bellar. de pur-
gator. l. 2. c. 6.*

*Ibid. l. 2. c. 7.
Bellarm. 90.
super.*

*2 Sam. 19. 29,
30.*

he divide; but as the same *Mephibosheth* to *David*: yea let him take all, who beleeueth it, we disclayme all interest in it.

The Word sometimes importeth *hell*, the place and condition of the Damned; but *Job* could not meane that here: sometimes by a Metaphor, it signifieth Hypocrites, or wicked mens tongues, by a metonymy the dead, extreame danger, and death it selfe: as also one common place of the dead, whether good or euill, according to which sense the *Latines* called the dead *inferos*, whether they supposed them in torments, or the *Elizian* fields, and so these two Phrases, *The graue is my house*, and *I haue made my bed in the darke*, are but a Periphrasis of death, the sense beeing as it hee sayd, though I should be patient in hope and expectation of many or better dayes, yet I must dye, I make none other account. The scope is to make voyde their supposition, you affirme that I suffer these things, because I am impatient and wicked; If I would convert, God would turne from his fierce wrath, and giue me prosperity againe: for as God loveth, so hee bestoweth temporall blessings, but the hope of Hypocrites must faile.

Job answereth heere by way of admitting their supposition: If I should patiently expect temporall deliuerance, what would be the end? Shall not the graue be mine house?

agadieg

shall

4788

Rom. 3. 13.

Psalmc 89. 48.

Aug.

shall not death cut off all such hope? yea, and for my part, I am resolu'd of it. I can not looke for any lasting comfort from hence, I know I must dye, it is common to all men.

The parts
are two.

1. Supposition. *If I waite.*
2. Proposition. *The graue is my house, &c.*

And by them we may consider three observable things.

1. Vaine confidence of worldly men, expectation of cure and remedy against griefes in long life, and future prosperity: for if *Iob*, if the Saints of God, conceiued no hope in the long continuance of their liues, how vaine are all worldly mens hopes, which are built heron?
- The 2. Generall condition of all men: to be inhabitants of the dark house, the graue for *Iobs* condition of mortality is common to all men.
3. Necessary accompt of *Iob*, and all the Saints of God, a present resolution and preparation for death.

If I waite, or if I hope. There is nothing more vsuall to man, then to extoll times past, blame the present, and hope for the future: euen in the worst of present euills hope sayth perhaps

perhaps to *morrow will be better*: how sweete
a comforter is hope? as *David* said of *Ahi-*
maak, *ad nuncium bonum veniet*, It cometh
with good newes: euen a tast of blessednes de-
sired: it is the great curour of patience, the
golden band of broken hearts: the refresher of
weary soules: the lessener of mysteries with
promise of better conditions, the giuer of rest
to tyred labourers, & courage to the fainting
cōbatants, the strengthener of weak hands, sup-
porter of the deiected, reuiuer of drooping
soules: it is onely hope persuadeth the helpe-
lesse cast away to spread his wearied armes a-
mong the desert waues, shewing him a shore
in hope beyond reason, security in ineuitable
death: what were this life, without hope? how
vn-sufferable our miseries without expectati-
on of change?

But now, as that is not hope, but feare,
which proposeth euill, or apprehendeth dan-
ger, so neither is that good, or sound hope,
which proposeth good but not well. If our
hope be false, *giving lime mingled with milke*,
or if it prooue false, and euill in the end, it is
but lifting vp to cast downe, exalting to grea-
ten the fall, it being easier not at all to hope,
then once to despair.

There is nothing so tyreth the heart, wea-
rieth the thoughts, befoolet the desire, as
these beguiling fruites, which offer themselves
to our mouths, which present themselves to

Theocr.

2. Sam. 18. 27.
*Certitudo spei
formata habet
prægustrationem
beatitudinis.*
Alex. Ale. 10. 3.
q. 65. m. 3.

*Bonum non bene
gypsum dans
cum lacte.*
Irene. l. 3. c. 19.

*Magnus labor
expectare.*

Isay 29.8.

Prou. 10.28.

our expectations; onely to delude, and torment vs. Deceitfull hope how doth she transforme her selfe into a thousand shapess? Here, she becommeth cloathing to the naked, their treasure to the needy: here medicine to the sicke, there food to the famished: here mirth to the sorrowfull, there preferment to the ambitious, and all this but vaine hope, all this while a man dreameth like the thirstie man in the Prophet: *He is drinking, and when he awaketh, behold he is faint, and his soule longeth.* She feedeth with phantasies, which stimulate, but can not at all satiate the appetite. Such are false hopes to expectation, as a becalmed, still Ocean to the famished seaman, ie killeth with too much kindnesse, destroyeth with faire weather. Bewitching Syren drawing to death by the eare. Dissembling Iael; *perituros la-Flans*, feeding where she meaneth to kill: false Oracle, the soules *ignis fatuus*, dreame of waking men, high station to him that must fall, heauen to an Apostate Angell. Such are the false hopes of the wicked, which must perish: false hope is pleasing, but a pleasing mischief.

1. It is a beguiling comfort, shewing men heauen to cast them headlong to hell: Let a mans hope be in strength, *his trust shall bee as the house of a Spider.* Let him hope in riches, or honour, *He shall leane upon his house, but it shall not stand.* Let him looke for friends to allay his sorrow, *The eyes of the wicked shall*

false.

faile, and their refuge shall perish, and their hope shall be sorrow of mind. It may be they may labour (as Ionahs Marriners) to land him on some comfort, but in vaine is all labour to saue, where God will cast away. Let his hope bee to outliue this sicknesse, yet he must bee sicke againe, and dye, strength, riches, honor, friends, vaine hopes are weake defendants against the assaults of death, if I hope, the graue is my house.

Ionas 1.13.

Reioyce oh young man, let thine heart cheere thee, expect none but youthfull dayes, yet know for all this, God shall bring thee to Iudgement, thy hope shall faile. Flye from thy melancholy to this Sanctuary, thou shalt be like him that leaneeth his hand on the wall, and a serpent bit him.

Eccl. 11.9.

Am. 5.19.

2. It is the thiefe, whose iugling gifts are onely to colour the legerdemaine, which taketh from vs, by seeming to put into our hands. How often doe our hopes lessen our possessions? The onely reason why wee haue too little, is because wee hoped too much: Foolish expectation both affecteth vs with griefe of wanting what we would haue, and depriueth vs of enioying that wee haue: as weake eyes, which too intenteue looking on objects too remote and great, become senselesse of that which is at hand: wee haue enough, when expectation of much more maketh vs euer needy: wee haue liued long e-

nough, when the euill dayes are come, but that vaine and vnstable hope biddeth impatience solicite for an other yeare: wee haue riches enough, had we not an ouergrown expectation, by which (not by necessity) we measure. And this bewitching liberty of hoping great things taketh such roote in our hearts, that it cannot be pluckt vp without some dilaceration, and great griefe, because wee conclude it vn sufferable iniury, if we faile of being, what our expectation made vs.

Vse.

Fooles climbe to fall: fond hopes like ceiled doves for want of better light mount, till they end their flight with falling: *Falli prona credulitas*, credulity the folly of affections, affection of fooles, and mother of vaine hopes, which childishly embrace all they like, and vnusually enforce the mind to difficulties insuperable, bidding a man expect that, to which no way of reason leadeh him. Wise men are slow to belene, they doe not take, but receiue commission to hope: *Thou Lord art my hope, this is all the reason I haue to expect.* What God promifeth he may securely expect, if we will looke for more, it must bee either with present feare, or it will bee with futureailing. *In the calme looke for a storme, in health for sicknesse, in riches for povertie, an vnexpected euill woundeth the vnarmed minde, but if thou looke for it, thou discourest it, as did the Israelites their enemies, by discouering their plot.*

*Tu Domine es
spes mea, hac co-
nsolatione meae
expectationis.
Bernard. sect. 9.
super qui habi-
tat.*

*In tranquillita-
te tempestatem
expecta, in sani-
tate morbum, in
diuitijs pauper-
tatem.*

*Chrys. to. 5. bom.
de auari. Ne-
hem. 4. 15.*

plot. This feare of loosing will crop auarice in the bud, and teach vs to beare wants, before we beare, it is therefore of necessarie vse, since such are we, that we must either feare or feele the rod: because *Ninene* did expect the euill, God would not strike: because *Sodom* would not feare the worst, God did destroy them.

*Veluti false quada-
dam prohibet
crescere, ampu-
tatque, &c.
Chrys. quarto. f.*

Hope is the soules anchor, but if it bee fastened to the earth in stormes, it bindeth to a certaine wracke; therefore it must bee slipt, that we may liue in a better rode. All our vaine expectations are *Jonahs* in our ship, till they are cast ouer board, God will not free vs from the storme, that he may teach vs wholly to depend on him. I neede say no more of hope, then that which shall shut vp our words, hopes, and vs, *Though I waite the graue is my house.*

There are seuerall thoughts, seuerall projects, seuerall actions, seuerall hopes of worldly men, but all like those seuerall water-sources, which empty themselues into the channell of *Iordan*, and in it falling together into the dead sea, a sea of death. In the first verse he saith, *the graues are prepared for me*: a graue for a man is nothing but ordinary: many men for one graue is as common as slaughter in Warre, or great mortality in some generall infection. Nay sometimes in few yeares city-graues (like all other earthly possessions) often

2. The general condition of all men,

Iob 17. 1.

Iam. 7.

They vsed to
eate their pa-
rents when
they were old,
&c.

Chryst. Cice. Tust.
9. 66.

Vniuersi per
singulos inte-
rimus. Laclant.
4. 2. 6. 11.

change their owners: but what meaneth the holy man by this preparation of *graves* for one man? shall wee haue more *graves*? are there pluralities, is there superfluitie among the dead? No, but it is our condition: wee haue here but one life, and that fed with a little breath, a vapour, each of vs one body; but there are *graves* gaping for vs, and hauing spent our dayes, into one of them we shall be layd. Whether we speake of Egyptians, who wont to keepe (domesticke monuments) their deceased friends embalmed at home: or of the *Massagetes* entombed in their childrens bowells: or of *Hircanus*, whose *Iezabel*-like exequies gaue them preyes to the dogs and fowles: or of *Bactrians*, who were also layd vp in liuing shrines, or of *Roman* ashes, which they vsed to bury in a little vrne, or of this manner of interring deriued to vs from the antient Saints of God, this is the condition of all, *The graue is my house*. This is the end of all our cares, our hopes, our actions: Vaine thoughts of men wearied with seeking the rest they can not finde, at last, settle like the doue on this arke, *The graue is my house*.

Nature, arte, experience, neuer taught a plainer nor an harder Lesson, wee must all die, the graue is my house, there is the last and longest home on earth, there we are againe wrapt vp in our grand-mothers lappe, there is our last possession: wee are all like Trauel-

Travellers bound out, death like the master of the Ship by his servants calleth those, hee must embarke, some from the Tauerne, some from their sleepe, some from their fields, some from bidding a sad adue to friends, some from Church, some from sea, some from land, all must come, time, tide, and death will stay for none, and hither must they come, *Hither wee all come, this is our last home.* The Apostle calleth our mortall bodies, *the earibly house of our Tabernacle*; but that which shall be, an *house* from God: an house is * grounded and stable, but a Tabernacle is a refuge or tent for those, *who are alwayes in the way*, sayth Origen the now living body is the soules house of it Tabernacle, the graue is the house for the body: our houses are forvs to dwell in till we die, and so is the bodie the soules house, till shee shall liue by her selfe, this is a meane house for so noble a guest, but that (as the Turkes say of their houses, which their vulgar build very homely) it is good enough for a life so euill and short, the house in my Text, is for the body to rest in, till we liue againe, the last house shall bee for the soule to liue in eternally.

Doth any aske the cause and birth of death? read the surest antiquary, deriving it from sinne, the first mans sinne: *By one man sinne entred into the world; and death by sinne, and*

Tendimus hac omnes, hac est domus ultima.

2 Cor. 5.1.4:
* Res fundata et stabili Origen.
number. hom. 17
qui semper in via sunt.

Non natura in-
stitutū hominis,
sed pœna damna-
ti. Aug. de lib.
arbit. l. 3. c. 18.

Ib. de ciuit. dei.

Sententia mor-
tui Chrys. in Ge-
nes. 3. hom. 17.

Corporis anima,
vita anima deu-
Aug. in Psal. 90.

so death went ouer all men, for as much as all
haue sinned. Which is not, The nature of
man thereto ordained; but the punishment of
him condemned: because he willingly dyed in
spirit, hee must die, though against his will,
in bodye. In the day thou eatest thereof, thou
shalt die (sayd the Lord) and from that time
they dyed: Like condemned men, though
they were carried backe from the Barre to the
Prison, yet were they Dead in Law, the sen-
tence was passed vpon them. There is corpo-
rall life, that is, when the soule vnited to
the body, doth quicken it: there is a spiri-
tuall life, when Gods Spirit graciously vni-
ted to the soule, giueth it a diuine life, and
conformity to himselfe. On the other patt
then, when God threatned mans disobedi-
ence with death, hee implied a priuation of
both liues, which, though it were absolutely
prounced, yet the antecedents, and con-
sequents are here to be vnderstood, as there
are many fore-runners of death, vanity of
the Creature, sorrow, sicknesse, and the like,
so are there many antecedents of life eternall
in the regenerate. God precisely prouounced
the sentence of death, yet sheweth two ex-
cellent parts of mercy: he did not presently
doe execution on body, or soule, and leaue
man vtterly voyd of life, but in the body he
preserued a life, though wretched, and sub-
ject to death, and in the soules of the elect,
he

he renewed his owne image (by sinne decayed in all mankind) which in the most regenerate is neither so perfect, but that hee feeleth a miserable want of grace; nor so little, but that it doth by degrees assure him of a full restitution in a better life: in our bodies decaying, cutting off all worldly hopes, in our soules renewing, establishing hopes more certaine and excellent.

For this cause then, *From corruption we proceeded, and with the corruption we came, which we carry with vs*, sinne and death are coetaneous; the Diuell sayd it first, *ye shall not dye at all*: *Menander* the Hereticke perswaded his followers so to, who were baptized in his name: The Serpent hath not yet layed downe that poyson: doth he not tell the Epicure, the adulterer, the covetous the same? till they are dying, who can perswade them they must die? and yet *Death is a debt of Nature*, for so wee accompt these accidents hereditary, naturall, becaule our nature is infected with sinne.

When *Adam* made him cloathes of fig-leaves (to humble him, as *Irenaeus* thought) God cloathed him with coates of skins, *which might be a signe of the mortality, which he had receined for his sinnes*, that hee might know that hee was cloathed with mortality now dwelling in *exuvijs mortuorum*, that we might learne that the graue is our house, hee sayth

C

not

De putredine
proessimus, et
cum putredine
venimus, quam
portamus. Gre.
mor. in Job.
Genesis 3. 4.

Tertul. de ani-
ma. c. 50.

Mors naturae
debitum. Tertul.
quo s.

Genesis 3. 7.

L. 3. c. 37.

Genesis 3. 21.

Quae essent mor-
talitatis, quam
pro peccato ac-
ceperat &c. in-
dicium Origen.
s. leuit. hom. 6.

Terra viucenti-
um Basl. in Psa.

114.

Morientium

locus.

De obit. valent.
orat. funeb.

Collos. 3. 3:

Moriendi con-
ditione, sed mo-
riens.

Quotidiē mori-
mur quotidiē
commutamur et
tamen aeternos
nos esse credi-
mus: hoc ipsum
quod dicto &c.
De vita mea tol-
litur & Hiero-
nim. ep. 24. l. 2.
Mors est in olla.
2 Kings 4. 40.

Ioshuah 14. 31.

Deut. 34. 7.

not that it *shall be*, but already it is so, there is indeede a *land of the liuing*, but it is not here, this is the *place of dying men*: the life of the Saints is not here on earth (sayth *Ambrose*) but in Heauen: we now haue a life, but it is hid with Christ in God, and we are dead not onely to sinne in the second *Adam*, (that is our spirituall renovation,) but for sinne in the first, (that is our state of mortality.)

This is a region of death; we doe die, euen from our birth, this glasse of life is running, the houre dying, the time spending, the first discouery of light shewed this day, be- ing to end we are borne not onely *with condi- tion that we must die*, but *dying*, because wee are borne mortall: There is nothing more fa- miliar with man, then death; in what place, at what time, in what condition doeth it leaue vs? it walketh with vs, it is in our fields, our journeys, our houses, it sleepeth in our bosoms with vs; and as the Children of the Prophets said, *Death is in the Pot*, wee eate, and drinke our deathes, it hath posses- sion of euery part of our bodies, doth not thine eyes thicknesse, thine eares heavinesse, doe not some indispositions of euery part, tell thee thou diest, though almost insensibly? but wert thou as strong as *Caleb* at 85. for warre, or government, or as entire as *Mo- ses*, who at 120. was so found, *that his eye was not dimme, nor his naturall force abated*, yet thou

thou doest continually die from thy birth, to thy last houre.

There is no matter, how euer changed, without testimony of it originall, our bodies made of dust, and moysture confesse their elements, the flesh, earth, the blood, watet, the muscles are like clods, the bones like stones in the earth, the tough expausion of nerves like branches, and rootes, the winding courles of the veines like the circuits of rivers: In this composition, there is now an inbred violence, which howeuer slowly, or gently it worketh, yet at last it dissolueth the sweete band of the sister-substances, vnited in our first living. Dye with joy (as the *spartan* in the embraces of his victorious sonne) dye dreaming (as *Plato*) dye laughing (as *P. Crassus*) yet there is a violence, *que animam per commoda expellit*, which shall sinke thee; as when the Ship toucheth no *Capharean* Rocks, is not assaulted with *Pauls Euroclydon*, *adulante flatu, labente cursu*, with some inward wound shee springeth a leake, foundreth in the sea, and perisheth with all her security: semblably there are *naufragia vite, tranquille montis eventus*, wrackes of life, no cause appearing, inevitable events of death slyly stolen on; some worne biting the roote, and killing the life, there are a thousand wayes to death: this house of ours is full of doores, night and day (as that *Hierusalem* to come)

Tertul. l. de car- de Christi c. 19.

1b. de anima.

1b. Tertul.

Acts 27. 14.

Intestino repen- te percussu Ter- quo s. de anima.

Reue. 21. 25.

Tertul. de anim.

Basil in Ps. 114.

Quisq. funus
sibi parat. Chrys.
u Iob hom. 64.

Optima sepulchra
va vita optima.

Vse.

Ifay.

standing open. It were a World to tell of those disaffections of the body of man, whose virtualls insensibly consumed; whose temper suffering the iniury of some vsurping quality, we soone come by deaths arrests to this prison house, to pay the earth interest of our borrowed dust. And yet the soule dyeth not, nor waxeth old, but the body, which carried it decaying, shce is compelled to flye away, as some vnwearied driver out of a broken Chariot. Child-hood dyeth in youth, youth in the strong age, that in old age; so it cometh to passe, that the life of man passeth through many deaths, to this house of death, or truely to say, this present condition, which we call life, is but a continually, and insensible dying.

You haue scene the house, the graue, (the possessours all men, and the liuery, and seisiu already taken, *The graue is my house.* I neede not labour to prooue that, in which a little time will bring vs in for instances, being then all joynd purchasers, being all joynt owners of this house, how wee may dwell happily being entred: seeing we all must die, let *Every man prepare his owne funerall*; and that you may haue it in a word, *The best life is the best Sepulture.*

The vse of this part presenteth you first with a double instruction, next with consolation; and now all your whose lippes are touched with

with a coale from the Altar, cry it out (like the Angell flying in the midst of Heauen his Gospell) to all that dwell on earth, *to every Nation, kindred, tongue, and people: All flesh is grasse*, or in the language of my Text, *The graue is my house*: you shall finde as many hopes, as objects of mens desires, expectations of more variable countenances, then the faces of men. The Rich man hopeth for that he wanteth not, the poore man hopeth for that he hath not, the ambitious dreameth of lodging in the Clouds; and like *Cesar* shaking hands with *Iupiter*: He liveth not, who hath no hope, but carry his sad message to them all, *The graue is my House*, it will be to the secure like the vaile cast over *Hamans* face, or like *Achmetes* death aboading mantle, the sable gowne cast over him at *Baiazets* command: say to the faire and young, they are but as the flowers of the field, the graue is their house, and you that are proud of either beauty or youth, doe but visite this house, bring to minde some long decessed friend, once faire, lovely, and familiar, with whom thou hast conversed, and taken sweete counsell, but now consumed, withered, dry, and gastly, *Hec quantum mutatus ab illo*; or if this be too much let thy minde (like the light-footed Disciple, which outran his fellow, and first looked into our Saviours Tombe) but take a view of this house before thou enter,

Reuel 14. 6.

Ester 7. 8.

Hist. Turci. vit. B. 114.

1 Peter 4.

Iohn 20. 45.

alas, what is beauty in the graue? say to the foolish *Rebeks*, it is madnesse to borrowe lustre, at so vnreasonable a loue, to repaire those ruines with a soules destruction. What are colours in the darke? tell the strong man, his sinewie neck must yeeld, the graue is his house. Tell those branches of renowned stemms, who forget that humility is the mother of vertue, and vertue of nobilitie, the graue is their house; tell them that God honoureth those that loue him, and they stand fast, when the esteemed happy fauourites of Princes march like the Angells on *Jacobs* ladder, some vp, some downe. Pray them therefore to looke home, what euer now their houses are, the graue shall be, nay, is now theirs. *What more ignoble then dead flesh, what more glorious then that shall be rising againe?* It is lowne in dishonour, it riseth againe in honour. They then, who are borne of God, shall be eternally noble, euen when graues are buried in their dust. Tell the learned counsaile, who can finde wayes to elude statutes, strengthen causes, and euervate lawes by maintaining them: there is no deuise to deceiue death, *statutum est*, all must once dye, this is a statute law, which admitteth no exception. *Enochs* translation, *Eliahs* voyage to heauen in a fiery charriot prooue no repeale, they were exempted by Gods royall prerogatiue. Tell those close-handed *Nabals*, who say, shall

Gen. 28.

*Quid ignobilius
carne mortua,
vel quid iterum
gloriosius sur-
gente ea?
Iren. 29. l. 5.
1 Cor. 15.*

Heb. 9. 27.

shall I giue my bread, and my water, as also that poore rich man, whose wisdom flyeth to no higher place, then to talke of (*my fruits, my barnes, my goods.*) Tell them there is nothing so surely theirs, as this house, the graue; (*this graue*) the * possessed possessor may loose, but not (*the graue*) *calo tegitur, qui non habet urnam*: If none bury, time (cruell to the liuing) wil interre the dead. The father of the faithfull made a sure purchase of his *Mackpelah*, but our first father *Adam* did more surely entaile the graue vpon the heires generall of his offence. *Abraham* purchased (*this graue*) for his dead. *Adam* (*the graue*) for all. Tell them then, and with them tell those insolent *grandes*, who say, is not this great *Babel*, which *I haue built for the house of the Kingdome*. You build but like spiders, and must be swept away, how euer high you looke, this poore house, the graue (which equalls Kings and Vassalls) is yours. Tell the ambitious, whom *Sathan* sette on the pinacles of the Temple, and with him tell the aduanced Courtiers (*Simons Schollers*) who daunce like the *funambuli* vpon the ropes, what euer paces they goe, to the admiration of Spectatours, they must bee sure euer to haue something in their hands to keepe them vpright: tell them it is a wretched change of God for a *Mecenas*, seeing with all their titles the graue is their house; tell the worldly man, who so much careth for viands,

it

1 Sam. 25. 11.

Luc 12. 7.

* As *Buer*,
who was taken
vp againe, and
burnt in *Q*
Maries dayes.

Gen. 23. 17.

Dan 4. 27.

*Noli plus con-
cupiscere, quam
exigit necessi-
tas, ne totam a-
mittas.*

*Chrys.
Non capie has
nugas humilis
domus.*

*Mors sola fate-
tur quantula
sit hominum
corpuscula.*

*Senes sumus,
nox mortis infi-
sit in Psal. 139.
Isay 38. 11.*

it is not much, which the life requireth, it is much lesse, which death needeth; bid him bee content a little while, till he come home: thou lackest seruants, foode, cloathing, &c. Quiet thy mind, this house can not hold the things thou now crauest: children and too'es desire more then either bettereth their minde, or is of vse for the possessour; a iust waight balisteth the ship; too much sinketh it, *Desire not more then necessity requireth, lest thou loose all.* Thou art carefull for faire houses, costly furniture, large fields, come hither see thine house, *This low and little house is not capable of these trifles,* Thou canst not measure thy desire by that thou hast, suruay by a smaller scale, by that thou shalt haue: measure thy length and greatnesse here; ambition and desire are boundlesse, and neither know, nor will learne the meane; but death is an ingenious confessor of our quantities. Whilest wee liue, we neuer haue vtensils, house, moneyes, lands enough, death teacheth vs (that which the liuing will not learne) a little house will hold him, and *Naamans* request, *two Mules load of this earth* will serue to couer that great thoughted man, and to stop his mouth, whose liuing eye the *Indies* could not fill.

2. Secondly, I say not onely that of *Hilary*, *We are old, deaths might approacheth*, neither that of the Prophet to *Hezekiah*, *Put thine house in order, for thou shalt dye*, but thou doest

doest dye, the graue is thy house; therefore now furnish this house. How? as the Pharisees adorned the Prophets tombs? no, for vertue is a better monument. How? with continuall sadnesse, leading our owne funeralls, like some fearefull hearts which *Cleopatra*-like dwell aliue in their tombes? No: for God requireth our alacrity in this life. How then? as the *Cesars* in their coronations made choise of their graues materialls? No, but thus the wise man ordereth this house: here hee layeth vp the pretious oyntment of a good name: here the sweete bed of faith and assurance of mercy: here the well-kept bookes of a good conscience: here his workes of mercy: here his bills of exchange to conuey his treasure to heauen, where neither thiefe, nor moath shall annoy it: here is his treasure: here his heart: all his care is that he may bee rich and happy in this house; for the present he knoweth that with *Nazianzen* sayth, *Euery part, and no part of the earth is the Saints cowntrey*, but the graue is their house, all must dye.

3. Lastly, (as *Iacob* sayd of his starry chamber at *Luz*) *How fearefull is this place?* this is none other, but the house of God, and this is the gate of heauen; therefore bee comforted for others, for thy selfe. 1. Sorrow not, as men without hope *for them that are asleepe*. Why should st thou bee impatient for their preceding, when thy selfe must shortly fol-

Gen. 28. 17.

1 Thes. 4. 13.

*Et cum constat
de resurrectione
vacat dolor
mortis. Tertul.
de pati c. 9.
Profectio est,
quam putas
mortem..
Irena. l. 4.
A malitia inue-
niens labefa-
ctum sui, &c.
Irena. l. 9.*

*Quoniam volu-
it quod potuit,
quod non potest,
velit. Aug. de
civitate dei, l. 14.
c. 15.*

** Ut tollat ma-
litiæ ulterius
grassantem.
Chrys. hom. 18.
in Gen.*

** In figuram
delictorum, quæ
nobis protulit
terra carnis.
Tert. de coron.
milit.*

low? If we beleue Christs resurrection, wee must beleue our own; and when wee are resolued of the resurrection, the feares of death is void. Why sorrowest thou then? It is but a passage which thou accountest death. Doubtlesse they liue to God, and perish not, who are the sonnes of the resurrection.

2. Be not affraid of thine owne house: God made man immortall, but perceiuing his worke deformed (as a Potter finding some cracke or blemish in his worke, breaketh it, and bringeth it againe to the wheele to make it better) casteth him out from the tree of life, not enuying, but pitying him, that hee might not alwayes liue a transgressour. Man fallen, can not now but sinne, *Because hee would not what he could, what he would, he cannot doe.* And vnto what measure would sinne arise, if it had no end? It was mercy therefore to let the sinner dye: * and therefore euen to this old age of the world, as sinne greatneth, so God shortneth the life of man; so that in these last and worst dayes, it now creepeth low like winter sunnes, which presently after an hastened noone, begin to set againe, if this seeme hard, that must not, that thou conformest to thy Sauour; he was first crowned with * thornes, and then with glory, *Fenos post fella gustauit,* he tasted of all in his passion, and the honycombe after his resurrection, God hath assured vs in his person, that hee will not finally leaue

leauē our foules in the graue, which hee entered, as *Socrates* the prison, *To take away the ignominie of the place*, to sweeten, to sanctifie our graues, to follow the conquest of death in it imperiall city. Thus hee tooke away the sting of death: thus hee hath loosed the sorrowes of the graue; the graue *is my house*, it was my Sauiours first: I am herein comforted, the same spirit which rayfed vp Iesus from the dead, shall quicken me, and raise me from this house the graue.

Ipsē loco ignominiam detractus.
Psal. 16. 10.

We are come to the last part, the necessary account of *Iob*, and all the seruants of God, presently to prepare for death. *I haue made my bed in the darknesse*. Hee put it not off, till the houre of death. *I haue made it*. The Metaphor is easie; wee all doe, or shall know this bed, this shade, this darkenesse. My discourse like naturall motions must bee swiftest at the end.

3. The necessary accompt.

Take it in few words. Vee must presently resolute and prepare for death; *Esteeme thy selfe now dead, since thou knowest of necessity thou must dye*.

Cogita te iam mortuum, quem scis necessitate moriturum.

1. Because of the frailty and shortnesse of our liues, we are borne dying.

2. Because of the restlesse wasting of our times through our whole life (yea the silent tracts of sleepe) we hasten towards this house: and lest we should forget our way, death pulleth vs out of the world, and not as the angell

Math. 24. 42.

Mar. 13. 33.

Lot from *Sodom* by the hands onely, but by the head, the eye, the heart, every part.

3. Because of the ambushes of death: Watch therefore because yee know not the houre.

4. Because of iudgements imminent, and irrevocable, there can be no delayes, no writs of errour, no reviews, as death leaveth thee, iudgement shall finde thee.

The little rudder guideth the ship, and that is not set in the * pr ow or forecastle, nor wast, but the hinder part: the meditation of death is an excellent steridge for our liues. O that we would be wise! O that we could ever thinke of our end: this would deterre vs from sinning, this would arme vs against the feare of death, this would prepare vs for iudgment, this would happily warne, and accommodate vs for the life to come.

Feare of a guilty conscience affrighteth some, so that they cannot abide to looke towards this house, this darknesse: then the poore soule cryeth, as *Salomons* sluggard, *There is a Lyon in the way*. Hope of long life, and future opportunity perswadeth the foolish Virgins, there will be time enough hereafter to trimme their lampes; then the secure man putteth farre away the euill day. Pleasures say as the Levites father in Law, *Be content I pray thee, and tarry all night, and let thine heart be merry; and so day after day pleasing*
mis-

Use.

* In pira.

Amos 6 3.

Iud. 19. 6.

mischiefs easily gaine time of vs. Loue of the world taketh others, as the plealant fields did *Lot*, and therefore they linger in this *Sodom*. The young man sayth, I haue but now begun to liue, how vniust were it for me to be borne an old man? as *Jonathan* sayd, *I haue tasted, and behold I must dye*. The strong man saith, I am but now fitted for imployment, it is yet too soone to thinke of dying.

The old man sayth; I hope I may as well liue one yeare more, as I haue 70. or 80. past. Good God, when would we arriue at heauen, if we might goe on our owne paces? Therefore God hath for vs in store feares, discontents, aches sicknesse, like the remainds of *Canaan* to Israel, *A whip in our sides, and thornes in our eyes*; compelling vs to sue for a faculty of resignation with *Elias*, *It is enough O Lord, take my soule*. How sweete are thy mercies, O Lord, when euen thy iudgements, thy rods are comfortable in their end? What is thy *Manna*, if this wormewood of affliction be so good? what fruites doth thy heauenly Paradise affoord, if these clusters of gall are so cordiall? what hast thou layd vp in life euerlasting, if in such vnpleasing parts of life present, thou giuest vs that which causeth vs, not feare death, not hope for temporall life, not please our selues, not loue the world, not linger, but desire to be dissolued, that wee may liue with thee, and euen now like the *Ara-*

Gustando gustandi, &c. Ecce igo moriar.
1 Sam. 14. 43.

Iosh. 23. 13.

1 Kings 19. 4.

bian solitary bird, build our owne tombes, and make our beds in darknesse.

And now custome (the authentike prescriber of laudable rites) requireth, I should shut vp, with that occasion) which gaue you entrance into this place, and me into this dayes discourse.

*Vinorum solatia
non mortuorum
subsidia. Aug. de
cura promortuis
gerend. (sist
libra Augustini)*

Iudg. 14. 8.

*Vt omnem me-
moriam doloris
obducant.*

Wee are come together to doe this last honour to our deceased sister, a blessed Saint of God: funeralls are, *solaces of the living, no helpes to the dead.* You then haue the first part in this epilogue, to whom nature gaue the first share in sorrow for her death. I must intreate you backe (as *Sampson* went to the carkasse by the vineyards at *Timnah*) for sweete refreshing: see what she was, and you shall finde the best comfort: such were her vertues, euen in that most dangerous time of youth, so great and deserued her prayses, *That they vaille all remembrance of griefe*, (as *Ambrose* spake of *Valentinian*) that she dyed *Fragilitatis est, quod talis fuit admirationis.* Giue me leaue then to vse my Sauiours words, *Shee is not dead, but sleepeth*; They perish not, who are with the Lord? sorrow not therefore as men without hope for them that sleepe. What can your loues wish her lesse then blessed? What can bee so blessed as to be with Christ Iesus?

To you whom humanity and religion hath brought hither: I addresse mee now: what

what her birth was, you may know, who can
 reade those characters of honour which you
 see vpon her hearse, I can onely tell you that
 she was the eldest daughter of that worthy
 gentleman, Master *William Trumball* his Ma-
 iesties agent at *Bruxels*, whose faith, integri-
 ty, and worth, haue gained him fauour with
 his Prince, good opinion of the noblest, and
 loue and good wishes of the best affected
 men, but this is not my part: I must tell you
 of an other parentage, an other birth: Shee
 was a child of God: for shee so loued his
 word, that as one of holy *Lots* family, shee
 had learned the Scriptures of a chile: and (as
Cyprian speaketh) of *Celerinus* in part of Mar-
 tyrdome) this title is not new in her, *Per Ve-*
stigia cognationis sue graditur, shee degenera-
 ted not from any holy parentage, to this she
 joyned a continued, and frequent vse of
 prayer, the end sheweth the life, to which
 when she drew neere she often avowed this
 assertion of *Job*, *If I waite, the graue is my*
House: I haue made my bed in the darknesse,
Faire Khabell had a comforter, who sayd
fear not, but she spake of her *Benoni* and dy-
 ed. *Elias* daughter in law had comforters,
 who sayd, *fear not*, but she regarded it not,
 but dyed: This Saint of God had many
 comforters, who remembered her of tempo-
 rall hopes (as also of eternall) but shee often
 expressed the ground of their soules anchor-
 hold,

2 Tim. 1. 5.
 2 Tim. 3. 15.

De Celerino con-
fessores Cyp. l. 4.
epist. 5.

Gene. 35. 17, 18
 1 Sam. 4. 10.

hold, and expectation of a better rest in Heaven, as also (a rare fruit in the spring of youth) a present desire to bee dissolued, that shee might be with Christ.

Amongst many tokens of a resolved minde, this may be obserued; shee instantly desired reconciliation, if any had receiued offence of her; in generall that she might not be troubled with suggestions of any worldly interests more then of duty, and charity, this sheweth that she was a wise *Virgin*, and expected the appearing of the most glorious Bride-groome: how happily did shee fore see the darknesse and shade of death, who now liueth in most blessed light of the New *Hierusalem*? how blessedly did she make her bed, prepare for rest, who now resteth in *Abrahams* bosome?

I may not omit her desire to be interred in this Country, in which she first breathed, in this Church, in which not long sithence she was an hearer, and (as I take it) heard her last: No doubt she had resolved concerning the true Church (the spouse of Christ) as

Ruth answered Naomi, where thou dwellest I will dwell, thy people shall bee my people, and thy God my God; and where thou dyest, I will die, and there will I be buried also. It is true *Facilis iactura Sepulchri*: what so little losse as that which the looser cannot feele? yet the Saints reposed their dead, in hope of resurrection,

Ruth 1.16.17.

rection: Iacob would not bee buried among the vncircumcised *Egyptians*. *Ioseph* tooke an oath that they should carry his bones with them into the land of promise, it sheweth their hope and vnion with the Church.

Therefore this place was her *Mackpelah*, her *Canaan*, where she desired to sleepe, till the last Trumpe awake vs all to judgement, when we shall be raysed to shake off this dust and corruption, to meete our Iudge and Saviour in the Clouds, with him to enter into those ioyes, which he hath purchased for all those, who loue and expect his appearing. *Euen so come*

Lord Iesus.

Amen.

E

FINIS.
